

# The Southerner.

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**THE SOUTHERNER,**  
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## CLIPPINGS.

From the Scientific American.

### The useful Man.

We have scientific writers of several kinds, and their number is continually increasing; there is no harm in that, but their studies are mainly directed to form theorists capable of ordering workmen, but unable to put their own hands to the work. Banish to their country seats the most celebrated engineers, and they will be as embarrassed to perform the smallest thing for themselves, as our statesmen, magistrates, professors, poets, painters, and wealthy merchants. If a lamp leaks, a coffee-pot is broken, a screw lost, a lock damaged, or a chair on three legs—and for a thousand other petty trifles—they must send to the neighboring town. If it is an emergency, a messenger on horseback must be despatched, with perhaps a kettle round his neck, and a couple of watering-pots in his hand: there is no poor Robinson Crusoe to be found in these cases of luxury and indigence. There is, therefore, wanting a class of men who have a slight knowledge, not enough to manufacture, but sufficient to repair every thing—who can place a little solder on this place, a little glue on that; clean their employer's gun or watch; forge a bolt, take down a stove, bore a hole and fit in a screw, patch up a valuable piece of porcelain; and adjust a hand organ; who can give one blow with a hammer and another on a flute bend a piece of wire, and tie up a bell rope; saw off the end of a plank, plane a little off the door, make a shovel-full of mortar, mix up a little plaster, lay a coating of color on a wall, and take out a spot of it on your coat, in short, who can frame a picture, prevent a chimney from smoking, varnish a piece of furniture, and, in case of necessity, put a shoe on a horse, &c. &c.

In our society of imbeciles, each of these things requires a particular workman, who must be sent for several times, and who only troubles himself with what concerns his own trade and nothing else. What a heap of bills and accounts at the end of the year—they are never done coming in. While the workmen whisper to one another, "what an awkward helpless set of fellows these rich men are—obliged to run after us to open a trunk, splice a rope, make a hole in a strap, join a hoop, put a pin in the wheel of a child's coach, and a tail to the kite. All those great men who make laws, and do not know how to work with their ten fingers, can teach us nothing. I have seen some who do not know the difference between tin and lead—between gum arabic and gum lake; they take iron pyrites for silver ore, oats for wheat, and do not know how the bread they eat is made. I have heard of one, who, wishing to instruct his son, attached to an embassy, said to him, 'You see that big tree, that is a poplar, pine boards are made out of it.' And yet they always have a book in their hand, and send their children to school up to twenty years of age. What in heaven's name can they learn there? They must be very thick-headed not to know as much as we who have never learnt anything. It is not for want of time, for they do not know what to do with themselves all day."

These are the very natural expressions of work-people among themselves; but let us return to our "Useful Man." Is it possible that a man of this kind would not be valuable on a gentleman's country-seat—that he would not be sought after and paid the same as a good cook. Well, any young countryman that knows how to read, write, and cypher would require, at the utmost, two years at a special school to learn to do all the repairing that we have mentioned, and much more. Five days passed in the workshop of a turner, cabinet-maker, smith, locksmith, tinman, glazier, plumber, saddler, frame maker, &c., would be sufficient, with a few explanations, and receipts written in a memorandum book to enable him to mend any thing belonging to the

above trades. A fortnight passed with a clock maker, gunsmith, and lamp maker, would give him an insight into the fabrication of arms, watches, lampst locks, and principal tools of each of these trades. Some lessons of common drawing, given at school between the visits to the workshops, would complete the education of the useful man. A workshop could be set apart for him in the house; the tools would not be expensive—a small joiner's bench, a vice, a few files, pincers, and chisels, a plane, hammer, saw, and soldering iron, some screw taps, a small anvil, ditto furnace, and a grindstone; add to these a glazier's diamond, a hand drill, some bottles of oil, varnish, and acid, a little mastic and wax, a glue pot, and a few pieces of tin and brass wire, and you have the entire fittings of the useful man's workshop, which his employer will very soon be willing to augment by the addition of a lathe, a small forge, and a galvanic battery, with some crucibles and porcelain vessels.

There would thus be completed, insensibly, as occasion presented, a country workshop, which would be the delight of the owner, to whom all these nick-knacks of handicraft are a sealed secret, and who in a short time, would become an inventor like his useful man. This latter would be the favorite of the children, for he would mend their little balloons, little wagons, and little mills; the favorite of the old folks, whose spectacles he would repair; the favorite of the cook, for he could tinker up her pans, and fresh solder the coffee-pot; the favorite of the lady, because he could mend her fan and make the drawers of the cabinet to slide in smoothly; the favorite of the neighbors, who would be ready to have him to dinner, to put a string to the piano, arrange the French clock, and see what is the matter with the pump. In fact, I can assure you that the useful man would be the envy of the township, provided he knows neither Latin nor algebra, and reads no political papers,—if he does this, he will be like every body else, and the best thing that can be done will be to give him a letter of recommendation to your nearest neighbor. There would be a vast exportation of useful men to the Brazils, Peru, and Mexico, every hacienda would like to have one; they would be the preservers, the civilizers of the new world; the Russian boyard would contend for them with the Spanish hidalgos; the Hungarian magnates with the Turkish pachas, and perhaps the Chinese mandarin with the Indian nabob. The useful man would be the necessary link in the chain that ought to connect the man of science and the daily workman, for he would lay one hand on the theory and the other on the practice, and would often take the place of the two.—[Translated from "L'Invention."

### One Secret of a Happy Life.

We were in company the other day, says the Youth's Penny Gazette, with a gentleman apparently 50 or 60 years of age, who used in substance the following language:

Were I to live my life over again, I should make it a point to do kindness to a fellow being whenever I had the opportunity. I regret very much that my habit has been different, that I have induced feelings as unlike those which would lead to such a course of life.

It has been too much my way to let others take care of themselves while I took care of myself. If some little trespass was committed on my rights, or if I suffered some slight inconvenience from the thoughtlessness or selfishness of others, I was greatly annoyed, and sometimes used harsh and reproachful language towards the offender.

I am now satisfied that my own happiness was greatly impaired by this course, and that my conduct and example contributed to the irritation and unhappiness of others.

It was but the other day, continued the gentleman, that I was passing along the street, and a coachman was attempting to draw a light carriage into a coach house.—He tried once or twice without success, and just as I came up the carriage occupied the whole of the side walk, and prevented my passing. The fellow looked as if it ought not to be exactly so, and there was something like a faint apology in his smile. It was on my tongue to say, "In with your carriage, man! and not let it stand here blocking up the passage." But a better influence prevailed. I went to the rear of the carriage and said—

"Now, try again, my good fellow!" while with the end of my umbrella I gave a little push, and in the carriage

went, and out came the pleasant "Thank ye, sir—much obliged." I would not have taken a twenty dollar bank note for the streak of sunshine that this one little act of kindness threw over the rest of my walk, to say nothing of the lighting up of the coachman's face.

And when I look back on my intercourse with my fellow men all the way along, I confidently say that I never did a kindness to a human being without being happier for it. So that if I was governed by mere selfish motives, and wanted to live the happiest life I could, I would just simply obey the Bible precepts to do good unto all men, as I had opportunity.

All this was said with an air of sincerity and deep conviction which we cannot give to our report of it. And does the experience of the youngest of readers confirm or contradict this statement? Is there a boy or girl among all of them who can say, "I did a kind act once to my brother, or sister, or playmate, and was afterwards sorry for it; I should have been happier if it had been an unkind one." It is very likely that a kind act has been ill requited or misconstrued; but if it was performed with proper feelings, it is as certain to produce happiness as sunshine is to produce warmth.

We counsel our young friends, then, to seize every opportunity to contribute to the good of others. Sometimes a smile will do it. Oftener, a kind word—a look of sympathy or an acknowledgment of obligation.—Sometimes a little help to a burdened shoulder or heavy wheel, will be in place. Sometimes a word or two of good counsel, a reasonable and gentle admonition, and at others a suggestion of advantage to be gained, and a little interest to secure it, will be received with lasting gratitude. And thus every instance of kindness done, whether acknowledged or not, opens up a little well spring of happiness in the doer's own breast, the flow of which may be made permanent by habit.

### Dangers of Brandy Drinking.

In the last number of the Irish Quarterly Review, the weakness of poor Maginn is thus alluded to:

"He now turned for comfort and inspiration to the foul fiend, Brandy, which has been the cause of misery and death to so many men of genius. We regret the errors of Addison and Steele, we sigh at the recollection of poor Moreland the painter, working at his last picture, with the brush in one hand, and a glass of brandy in the other, for he had then arrived at the terrible condition in which reason could only visit him through intoxications; and Maginn, although not so fallen as this sunk deeply. The weary hours of lonely watching brought no resource, but that which copious drafts of the liquor could supply. Health was fading away, the brightest years of life were passed for ever, and as the dim future lowered, he gazed upon it under the influence of that demon which enthralled the brilliant souls of Addison, of Sheridan, of Charles Lamb, and which sent the once stalwart form of Theodore Hook, a miserable wretched skeleton, to the grave."

Maginn, we know, felt his position. He was neglected by his own party—he was forgotten by many of his former friends, and as we looked upon him in his pitiable condition, and compared what we then saw in him with what he might have, and as we hoped would have been, we often recalled the fearful passage of Charles Lamb: (When you find a ticklish relish upon your tongue, disposing you to a witty sort of conversation, especially if you find a preternatural flow of ideas setting in upon you at the sight of a bottle and fresh glasses, avoid giving way to it as you would fly your greatest destruction. If you cannot crush the power of fancy, or that within you which you mistake for such, divert it, give it some other play. Write an essay, pen a character of description—but not as I do now with tears trickling down my cheeks. To be an object of compassion to friends, of derision to foes; to be suspected by strangers, stared at by fools; to be esteemed dull when you cannot be witty, to be applauded for witty when you know that you have been dull; to be called upon for the extemporaneous exercise of that faculty which no premeditation can give; to be set on to provoke mirth which procures the procurer hatred; to give pleasure, and be paid with squinting malice; to swallow drafts of life-destroying wine, which are to be distilled into airy breath to tickle vain auditors; to mortgage miserable mor-

rows for nights of madness; to waste whole seas of time upon those who pay it back in little inconsiderable drops of grudging applause—are the wages of buffoonry and death."

### Influence of a Newspaper.

A school teacher who has been engaged a long time in his profession, and witnessed the influence of a newspaper upon the minds of a family of children, writes to the editor of the Ogdensburg Sentinel as follows:

"I have found it to be a universal fact, without exception, that those scholars of both sexes and of all ages, who have had access to newspapers at home, when compared with those who have not, are

1. Better readers, excelling in pronunciation and emphasis, and consequently read more understandingly.

2. They are better spellers, and define words with greater ease and accuracy.

3. They obtain a practical knowledge of geography, in almost half the time it requires others, as the newspapers have made them familiar with the location of the important places, nations, their governments and doings on the globe.

4. They are better grammarians, for having become so familiar with every variety of style, in the newspaper, from the common-place advertisements to the finished and classical oration of the statesman, they more readily comprehend the meaning of the text, and consequently analyze its construction with accuracy.

5. They write better compositions, using better language, containing more thoughts, more clearly and connectedly expressed.

6. Those young men who have for years been readers of the newspapers, are always taking the lead in the debating society, exhibiting a more extensive knowledge upon a greater variety of subjects, and expressing their views with greater fluency, clearness and correctness in their use of language.

### Genuine Eloquence.

There is not in the range of American eloquence, a more touching instance of manly pathos than is presented in the annexed extract from a speech delivered by Mr. Benton, at St. Louis, after his late election to the House of Representatives of Congress: "I have gone through a contest to which I had no heart, and into which I was forced by combinations against life and honor, and from which I gladly escape. What is a seat in Congress to me? I have sat thirty years in the highest branch of Congress—have made a name to which I can expect to add nothing—and I should only be anxious to save what has been gained. I have domestic affections, sorely lacerated in these latter times; a wife whom I have never neglected, and who needs my attention now more than ever—children, some separated from me by the wide expanse of oceans and continents, others by the slender bounds which separate time from eternity. I touch the age which the Psalmist assigns for the limit of manly life; and must be thoughtless indeed, if I do not think of something beyond the fleeting and shadowy pursuits of this life, of all which I have seen the vanity. What is my occupation?—Ask the undertaker, that good Mr. Lynch, whose face, present on so many mournful occasions, has become pleasant to me. He knows what occupies my thoughts and cares—gathering the bones of the dead—a mother—a sister—two sons—a grandchild, planting the cypress over assembled graves, and marking the spot where I and those who are dear to me are soon to be laid—all on the sunset side of the Father of Floods—the towering city of St. Louis on one hand, the rolling stream of the Missouri on the other; and where a cemetery of large dimensions is to be the future necropolis of unnumbered generations. These are my thoughts and cares, and the undertaker knows them."

### Cotton is King.

Charles Dickens, in a late number of his Household Words, after enumerating the striking facts of the cotton trade, says:

"Let any great social or physical convulsion visit the United States, and England would feel the shock from Land's End to John O'Groats. The lives of nearly two millions of our countrymen are dependent upon the cotton crops of America. Their destiny may be said without any sort of hyperbole, to hang upon a thread. Should any dire calamity befall the land of cotton, a thousand of our merchant ships would rot idle in dock; ten thousand mills must stop their busy looms; two million mouths would starve for lack of food to feed them."

From the Spirit of the Age.

### HALIFAX COUNTY.

We send you an account of a meeting of the friends of Temperance held at Enfield, in this county, on the 28th August last. For causes not now material to mention, it has not been sent sooner. As the action at the late session of the Grand Division has placed the subject before the public in a more tangible form, we desire its publication, that our friends at a distance may see that Halifax has made a move and is willing to do what it can in banishing from the State the great evil which afflicts it.

According to previous appointment, several hundred persons assembled at Enfield, on the day above named, to hear and participate in the proceedings. Every Division in the county was represented, besides a goodly number of

your faults magnified, or enemies have traduced, or friends deceived, never mind; don't get mad with anybody; don't abuse the world or any of its creatures; keep good natured and our word for it, all will come right. The soft south wind and the genial sun are not more effectual in clothing the earth with verdure and sweet flowers of spring, than is good nature in adorning the heart of men and women with blossoms of kindness, happiness and affection—those flowers, the fragrance of which ascend to heaven.

### Expensive Boarding.

In an article relating to the Metropolitan Hotel, New York, the "Inlet-side" says:

"In the matter of prices, few pay less than \$25 per week; and one foreign missionary has taken rooms for the season, paying at the rate of \$30 day, besides a very liberal extra expenditure for the very choicest of antique wines. One gentleman pays \$50 per week. The bills of others amount to \$200, \$250, and \$300 per week.—The bridal chamber is constantly occupied at the rate of \$20 per day."

It is also stated, that "more people are turned away than are received"—and that "rooms are taken by letter and by telegraph, for weeks in advance."

The proprietors should have procured a supply of the wines sold last week in this city, at \$15 per bottle. They could no doubt retail them out to their customers for a dollar a drop; as those who would pay the rate named for board, would not hesitate to indulge in wine at that price. Of such people it may be truly said, "a fool and his money are soon parted."—Clipper.

### Texas.

A division of Texas has been in agitation in that State for more than two years past. At the present time the advocates of division are mainly in Eastern Texas, where several newspapers are enlisted in the cause. We are informed by The Houston Telegraph that the Scheme is rapidly gaining favor, and that it is even proposed to hold an extra session of the Legislature upon the subject. The telegraph strenuously opposes it, urging that, if there should be a division of the State, as proposed into Eastern and Western Texas, there would be great danger of the western section becoming a free State, which the "Telegraph, things would much depreciate the value of slave property in Eastern Texas; it is stated that the success attending the culture of sugar in Texas has been such that the country between the Trinity and Gaudalope rivers is rapidly filling up with planters, and if the State remains united for some years longer, it will be pretty well peopled with a slave holding population.

Phil. N. American.

### John Adams on Temperance.

The following passage occurs in an address of the venerable Ex-President. "In the ardor of your zeal for moral reform, forget not the rights of personal freedom. Self government is the foundation of all our political social institutions, and it is by self-government alone that the laws of temperance can be enforced. In the effort to recover your brother from treading the primrose path of dalliance with the Circet cup, allure him by kindness, rather than repel him by reproach. Teach him 'all more by example than precept.—Seek not to force upon him by Legislative enactment, that virtue which he should possess only by the dictates of his own conscience, and the energy of his own will. Let no tincture of party politics be mingled with the pure stream from the pure fountain of temperance. May the watchword of moral reform be the inscription upon your banners, and anti-spiritual warfare, in concert with those congenial armies be borne aloft in triumph, till the cause of temperance shall spread 'conquering and to conquer, sea to sea, and from the rivers to the ends of the earth.'"

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persons who belong not to the Order but sensible of the great evils of the traffic, are willing to give us their countenance and aid in its extermination from our borders.

To place the subject fairly before the people, and especially to define our positions as Sons, the following Preamble and Resolutions were read, viz:

WHEREAS, We believe that the present laws concerning the traffic in spirituous liquors in North Carolina, have failed to attain the object for which they were designed, tending rather to increase than diminish the evils complained of, founded as they evidently were in wrong and injustice; and moreover, believing that dissatisfaction exists with regard to them to a very great extent, we do not hesitate to declare our opinion in favor of some law that will tend more effectually to restrain the traffic.

Disowning as we do any intention on our part, of founding a political party on this question, or a desire to force our views against the known wishes of the people, we nevertheless believe that we have a right to be heard through our Representatives, and deem it but just and proper that the sense of the people should be taken on a subject so vitally important to the interests of all.

The evils of the traffic under the present license laws we need not depict. The nation's heart is already thrilled with the dreadful recital of its wrongs, and the public pulse is struggling under the mighty incubus which is pressing down our social system.

The time has arrived then, in our opinion, when all good and true men, of every sect and party, should come to the rescue, and aid in bringing about this change so greatly to be desired. Therefore,

Resolved, That we approve of holding a State Convention of the friends of Temperance, at some time and place hereafter to be designated, for the purpose of bringing the subject before the Legislature in some form deemed most advisable by them.

Resolved, That delegates be appointed to represent this county in said Convention.

Several speakers who were expected, having failed to be present, Dr. A. B. Pierce, who was the drawer of the above Preamble and Resolutions, but had no expectation of speaking, was called on and responded in a neat, appropriate impromptu speech; in which he briefly but forcibly defended the position assumed in the Preamble. He was followed by Captain James Simmons, who spoke at more length in support of the same views. After he had concluded, dinner was announced, which being despatched, the audience again assembled at the stand and we were entertained by Mr. Lemuel DeBerry, of Edgecombe, who from physical infirmity (being prevented from uniting with us as Sons) is heartily with us in feeling and opinion. He spoke most feelingly and eloquently of the terrible scourge of intemperance. In short, every thing passed off well, and we hope to send up a formidable list of names to Raleigh by 15th December. The number of delegates to the then contemplated State Convention was left blank until the time and place should be fixed on. I like the idea suggested in the Age, to meet in Raleigh on the 15th December. Halifax will be there through her Representatives.

X. Y. M.

JOHN ADAMS ON TEMPERANCE.—The following passage occurs in an address of the venerable Ex-President. "In the ardor of your zeal for moral reform, forget not the rights of personal freedom. Self government is the foundation of all our political social institutions, and it is by self-government alone that the laws of temperance can be enforced. In the effort to recover your brother from treading the primrose path of dalliance with the Circet cup, allure him by kindness, rather than repel him by reproach. Teach him 'all more by example than precept.—Seek not to force upon him by Legislative enactment, that virtue which he should possess only by the dictates of his own conscience, and the energy of his own will. Let no tincture of party politics be mingled with the pure stream from the pure fountain of temperance. May the watchword of moral reform be the inscription upon your banners, and anti-spiritual warfare, in concert with those congenial armies be borne aloft in triumph, till the cause of temperance shall spread 'conquering and to conquer, sea to sea, and from the rivers to the ends of the earth.'"

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